6: Sauer--32-33 G-5 (1785-94) 1802 Yakut
116, 101, 103, 533

"In crossing a very boggy spot our guide [RCH: a Yakut] sung a melancholy song, which was thus interpreted: 'This is the sad spot that was moistened by the tears of the venerable Tshogonnoi. The worthy old man! most skilful in the chace, and the constant protector of his friend. 'Twas here that, unable to support the fatigues of the journey, his companion, his friend, his last horse, fell. He sat down by the side of his last horse, and vented his anguish in the bitterest of tears: Yes, the bitterest of tears; for he never failed in the duties of a Sochalar (1). He never deserved to weep. [33](The

1. The Yakuti call themselves Socha, and the singular is Sochalar.

third day he was relieved by a traveller and assisted home).' The name of the place is Tshogonnoi Utabyta (the tears of Tshogonnoi)."

6: Sauer--109 G-5 (1785-94) 1802 Yakut
116, 101, 171, 173

"The nation known among the Russians by the name of Yakuti call themselves Socha, and say that they came originally from the south. A nation of Mongals inhabit the district of Krasnoyarsk, extending to China, who also call themselves Socha, and speak the same language as the Yakuti. These relate the following story of their migration."

6: Sauer--111 G-5 (1785-94) 1802 Yakut
116, 101

"They know not whence they obtained the name of Yakut, but call themselves Socha in the plural, and Sochalar in the singular; I attribute the name to the founder of the town of Yakutsk, or to the name of the discoverer of these people; for Yakutoff is no uncommon name among the Cossacs in the government of Irkutsk."

6: Sauer--136 G-5 (1785-94) 1802 Yakut
116, 101, 161, 651

"To give my readers an idea of the population of these northern parts of Siberia, I here note the inhabitants from the latitude of 64 to the extremity of the north coast, and from the river Kovima, westward to the Anabara.

The district of Zashiversk comprehends the rivers Kovima, Alafey, Indigerka, and Yana, and those that flow into them; the tributary nations are,

Yakuti	- -	2810
Lamut and Tungoose	-	742
Yukagiri	- -	322
Tshuvantsi and Chatinsy	-	37
Tribute received 1788 amounts to rubles 4560 for		3911 males.

The circuit is about 6000 versts in circumference. The district of Gigansk, a town north of Yakutsk on the Lena, contains one church, two government houses, seven private ones, and 15 huts. It has a mayor (Gorodnitshik) and his chancery, a court of the district (Zemikoi Sud), and a magistracy, although the merchants are mere trading pedlars, and only two, I think, in number. Its circuit also is about 6000 versts from the Yana to the Anabara, which divides the governments of Tobolsk and Irkutsk. The tributary nations are,

Yakuti	- -	1449
Tungoose	- -	489
		1938

Tribute received in 1788--56 sables, 262 foxes, and rubles 1169 in money."

10: Bush--160-161 T-3 (1865-67) 1871 Yakut
116, 177, 191, 133

"The Yakouts inhabit that large extent of country lying in the interior west of the town of Okhotsk, and on the Lena River, where is a city called Yakoutsk, of about 15,000 inhabitants, the greater part of whom are Yakouts. This city was founded in the year 1632 by the Russians, and has ever since been one of the most prominent Russian towns in Eastern Siberia. It contains a number of good buildings, and is the [161] centre of a very large trade in furs, for which nearly all domestic articles are given in exchange. It is the principal emporium of this whole section, and is connected by government post-roads with Irkoutsk, the capital of Eastern Siberia; Colema, on or near the Arctic; Ajan and Okhostsk, and, by way of the latter, with all of Kamtchatka. Most of the Yakouts, from constant intercourse with the Russians, speak the Russian language, and have adopted their manners, customs, and religion."

10: Bush--300 [3] T-3 (1865-67) 1871 Yakut
116, 101, 174

"'Yakout' is a name given them by the Russians, for what reason I do not know. They formerly called themselves Zinzacha, or Zinzogotock, from one of their princes, and were composed of ten different subtribes, numbering altogether more than thirty thousand souls. They were originally united with the Bratti, a large tribe living in the neighborhood of Lake Baikal, but from these they subsequently seceded, and settled on the banks of the Lena."

11: Lansdell--299-300 M-3 (1879) 1882 Yakut
116, 101, 144, 161, 174

"Strahlenberg divides them into 10 tribes, and Syboreen's Almanack for 1876 gives their number at 210,000. They belong to the great Turk family, and hence their Siberian locality is remarkable, because the Turks [300] have ever been the people to displace others, whereas the Yakutes have been themselves displaced, and driven into this inhospitable climate, it is supposed, by the stronger Buriats."

12: Galitzin-- 144 N-2 (no date) 1853 Yakut
116, 101, 197

"The Yacoutes among themselves are known by the name of Sokha. It is believed that they are of Tartar origin, which fact is confirmed by the similarity of the tongues, as well as by a great number of usages common both to the Yacoutes and to the Tartars. They live partly in that region of Siberia, the centre of which is the town of Yakoutsk, and partly also in the different districts of the Yeniseisk's government. Their stature is middling, their complexion swarthy, and their hair black."

16: Great Britain Admiralty --163 G-3 (no date) 1920 Yakut
116, 101, 131, 174

"The Yakuts occupy the valley of the Lena for almost its entire length: in the north they extend from the Khatanga to the Kolima, in the south from the sources of the Vilyui to the Sea of Okhotsk.

They call themselves Sokha or Sakhor: there is still in the neighbourhood of Minusink a Tartar tribe called Sekho, who may have retained the name from a time anterior to the northward migration of the Yakuts. They owe their name Yakut to their Tungus neighbours who call them Yako or Yakot. One branch is found between the Yenisei and Khatanga Rivers in the Government of Yeniseisk, who are known as Dolgans or Tolgans: they are a fishing, nomadic folk."

38: Dobell--14-15 G-2 (1812-13) 1830 Yakut
116, 101, 174, 197

"A Yakut's features and the expression of his countenance partake much more of the Tartar than of the Mongol race. His language also bears a strong affinity to that of the Tartars of Baraba, and he calls himself Saga, a name differing so little from Sagay, the name of the Barabinsky horde, that there is every reason to believe him descended from that people, [15] although dissimilar to them in some other respects, perhaps owing to a long separation, and the having intermixed with other tribes. As to the number of words of Mongol, Buretta, and Tongusee, found in their language, it proves nothing more than that they have either lived in the neighbourhood of, or intermixed with, those nations."

38: Dobell--15 G-2 (1812-13) 1830 Yakut
116, 101

"I found no one who could give me the etymology of the appellation Yakut. It does not exist in the Yakut language and has probably been bestowed upon them on some particular occasion by the Russians or others. Another remarkable fact is, that Saga was the original name of the river of the step of Baraba, which has been changed since the country has become more thickly inhabited."

38: Dobell--17-18 G-2 (1812-13)1830 Yakut
116, 101, 175

"From documents preserved in the archives of Ineseisk it would appear, that a desatrik (a sort of civil under-officer) named Ilia Ermolin, belonging to a party led by one Golkin to the banks of the Lena (where they expected to find some Cossacks, that is to say, at the mouth of the river Kiringee), heard from the Tongusees that the Cossacks whom they sought had gone to the land of the Yakuts. It seems then, that the Tongusees, and perhaps the Burettas, had given them the name of the Yakuts.

Those indefatigable Cossacks were the persons who at length conquered the inhabitants; [18] and there actually remains at the town of Yakutsk the greater part of a very strong wooden fortification built by them, which, if it had been taken common care of, would now be almost as strong as the day it was built. It has, however, been suffered to fall into decay."

39: Jochelson E-5 (1888-97) 1906 Yakut

tribes, — such as the Gilyak, Kamchadal, Koryak, Chukchee, and Yukaghir, — which were studied by the Jesup North Pacific Expedition, were found to have a culture identical in many respects with that of the North American tribes. The Yakut, however, though at present living in the extreme northeast of Siberia, are a typical representative of the culture of the nomadic horse and cattle breeding Turkish tribes of Central Asia. In spite of their present isolation from the other branches of the Turkish race, and their probable mixture with Mongols, Tungus, and others, the Yakut, in the course of their migrations, have preserved one of the oldest and purest dialects of the language spoken by the Kirghis, the Altaic tribes, the Siberian and European Tartars, and other Turkish peoples. In tracing the meaning of some Yakut words, I am indebted to my friend Mr. Edward Pekarski, the well-known authority on the Yakut language, for his assistance.

While none of the other tribes of the extreme northeast of Asia are numerous, — each being composed of but a few thousands or even hundreds, and those often spread over large districts, — the Yakut, next to the Buryat (of whom there are about two hundred and seventy thousand), are the most numerous tribe of eastern Siberia, numbering some two hundred and fifty thousand. Regardless of the unfavorable conditions of life in their present territory, they are increasing numerically, and are showing capacity for higher material culture and intellectual progress.

According to some indications, the Yakut were separated from the other Turkish tribes of the steppes of central Asia and southern Siberia, and driven to the northeast by the Mongol hordes, at the time of the invasion of the conqueror Chinghis Khan. By the valley of Lena River they reached the country of their present abode, in their turn driving farther to the north and to the mountains, or assimilating, the ancient residents of the country, — the Tungus and Yukaghir. The Yakut brought to the far northeast of Siberia, not only their Turkish language, but also the whole of the comparatively high culture of Central-Asiatic horsemen, brought with them horses and cattle, introduced silver, iron, and copper work, the fashion in

40: Burr--152-153 N-2 (no date) 1931 Yakut
116, 101, 103, 174

"They call themselves Sakhá and their language sakhali. Possibly there is here a clue to the origin of the name of the gloomy island of Sakhalin, where it snows in winter and rains in summer, but there there are no Yakuts, only Oroks and Giliats. They call the Russians Nukhá, but I was unable to trace the origin or prime meaning of this word, any more than of the Russian name of Yakut. It is interesting to note that, at least on the middle Lena in the heart of their country, the place-names do not appear capable of interpretation in their language. In this [153] we may see evidence of their comparatively late arrival in these latitudes."

46: Cottrell--137-138 T-2 (1840) 1842 Yakut
116, 101, 174

"From the similarity of some Turkish and Yakut words, they are supposed to be of Turkish origin, but all that is known of them is, that they formerly inhabited the country much farther south about the Angará; that [138] they were expelled from it by the Burates, and took refuge in their present abode. They call themselves Sakha, or Sakhaly in the plural, and the meaning of the word Yakut given them by the Russians is not known. As the Amur is called by the Mongols Sakhalien Ula, it would seem as if there is some connexion between them."

49: Findeisen -- 9-10 E-1 (no date) 1930 Yakut
116, 101, 174, 197, 531

There is less known about Yakut history than about Buryat history. We only know in general that the Yakuts had their originary domiciles in southern regions; but there is no indication as to where this area is to be sought, and in what time the migration has to be put. The usual assumption is that the Yakuts left the Baikal lake area in the Mongolic era, i.e., in the 13th century, to go northward. There are, however, reasons against this hypotheses, especially the fact that there is not tradition on Gengis-khan among the Yakuts, unlike e.g., the Northern Buryats. That the Yakuts come from southern regions cannot be doubted. Aside from the numerous Yakut sagas on their migration, it may also be concluded from their ornamental art. The 'ram horn' ornament has so far especially aroused the interest of occasional investigators, though Yakut art includes other much more surprising elements, which will be more fully treated by this writer in a paper to be published before long. The question cannot here be insisted upon. -- That the Yakuts are a mixed people, is clear from their vocabulary [10], which includes 32.5% Turkish, 25.9% Mongolic and 41% non-Turkish and non-Mongolic elements. The Yakuts are probably a partly Mongolized Turkish tribe, which had been pushed northward in early times.

RV2

/1/ Introduction

114 Toward the end of the year 1872, chiefly at the suggestion
[101] of the academician Friedrich Schmidt, the Imperial Russian Geographical Society in St. Petersburg decided to send out an expedition to explore the practically completely unknown Lower (níshnaja /nizhnyaya/) Tungúska and Olenék rivers, principally with reference to geology, and chose the geologist Alexander Czekanówsky of Irkutsk, well known through his excellent investigations of the geological conditions of the Irkutsk government and the Baikal Mountains over many years, to carry out this plan. Besides a young man experienced as a collector and preparator, Mr. Ksenshopólsky, a capable topographer from Irkutsk, Mr.
[101] Nachwálnych, was to accompany the expedition. Before the departure of the expedition in March of 1873, Czekanówsky, with whom I had frequently undertaken shorter trips, particularly to Lake Kossogól, suggested to me that I, at that time an instructor of mathematics and physics in the government Gymnasium in Irkutsk, also go along on this trip to check the topographical data by means of astronomical observations and to make magnetic observations, which here, /2/ relatively near the Siberian maximum of magnetic intensity, were bound to be of great scientific interest.

[122] Through the good offices of the Geographical Society, I was granted permission by his Excellency the Minister for the Enlightenment of the Masses to take part in this expedition and was also given the necessary funds, and therefore by the middle of May I was able to follow the other gentlemen, whom I joined in the upper part of the Lower Tungúska in the village of Népa. During the first days of September (here, as elsewhere, also in reporting meteorological data, the old style) we reached the Jenisseí /Yenisei/ not far from Turuchansk /Turukhansk/ with rich yields, and, after a prolonged stay in the city of Jenisseísk /Yeniseisk/, we arrived in Irkutsk again at the beginning of November. After I gave up my service connection here at the Gymnasium, we set out from Irkutsk as early as December, this time only Czekanówsky and myself, to carry out the second part of our expedition, the exploration of the Olenék, and we did not return until January, 1875.

121 The following pages contain a description of this latter journey,
[114] popularized for the general public. Included are reminiscences of the Tungúska journey and some of the findings of Czekanówsky,

53:Tokarev and Gurvich E-4 (no date) 1964
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THE YAKUTS

S. A. TOKAREV and I. S. GURVICH

The Yakuts are the basic population of the Yakut ASSR, territorially one of the largest Republics in the Soviet Union. The name of this people was taken by the Russians from the Tungus, who called them Jeko. The Yakuts call themselves Sakha, and in the ancient lands they are known as Urangkhay Sakha.

General Information

By language, the Yakuts belong to the Turkic-speaking group of peoples (the northeastern branch), although the language occupies a somewhat isolated position in this group. In the vocabulary and, to some extent, in the grammar of the Yakut language, there are many Mongol elements as well as others of Tungus and of unknown origin.

The total number of Yakuts according to the 1926 census was 235,926 persons, including 122,245 men and 113,681 women. The urban population was 4936 persons and the rural population 230,990. There were 235,523 persons speaking their own (Yakut) language. Statistics for the same year tell us that the Yakuts made up 82.3% of the total population of the Republic, the remainder being 10.4% Russians, 4% Evenks and Lamuts, 0.5% Chukchi and 0.14% Yukagirs.

The principal territory occupied by the Yakuts is the basin of the Middle Lena with the Lower Aldan and Vilyuy. There are also Yakuts living close to the mouth of the Olekma River along the rivers Yana, Indigirka, Kolyma, Olenek and Anabar. Almost the whole of this region is located in the East Siberian taiga belt, which consists partly of mountains and partly of lowlands (the Vilyuy depression). In the Far North, along the Arctic coast, there stretches a wide belt of forestless tundra, 300 km long. The general landscape is a gentle slope from south to north, intersected in different directions by mountain ranges (Verkhoyansk, Cherskiy and so on). The territory is rich in mineral deposits (coal, iron, diamonds, gold, silver, lead ore, platinum, salt, semiprecious stones and so on), but before the Revolution was hardly touched at all. Apart from an extensive network of rivers, Yakutiya has a large number of small lakes. Many of them have been drying up in recent years. The banks of the lakes and rivers as well as the numerous meadows (alaas'y) within the taiga, constitute the cultural oases. The climate is a dry one, severely continental, with fierce frosts throughout the long winter (the cold pole occurs in the upper reaches of the Indigirka, near the village of Oymyakon) with a brief, though hot summer (except for the Far North and the mountainous regions). The soils are saline and fairly fertile. There is a layer of

53:Tokarev and Gurvich E-4 (no date) 1964
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permafrost at a depth of one or two meters, but it does not prevent plant life. The taiga flora consists predominantly of larch, as well as some birch and pine. The animal world is rich and varied, containing squirrel, Siberian ferret, ermine, hare, fox, bear, wolverine, elk, blue fox, wild reindeer, musk deer, etc.; the species of birds are numerous and in the lakes and rivers there is an abundance of carp, different types of salmon, sturgeon, and so on.

The distribution of Yakuts throughout the territory of the Republic is extremely uneven. About nine-tenths of them are concentrated in the central regions—in the former Yakutskiy and Vilyuyskiy Okrugs. These are the two principal groups of Yakuts, the first being slightly larger in number than the second. The "Yakutiyan" (or Amga-Lena) Yakuts occupy a rectangle between the Lena, Lower Aldan and Amga, the taiga plateau, and also the adjoining left bank of the Lena. The "Vilyuy" Yakuts occupy the Vilyuy Basin. It is among these basic Yakut regions that the most typical, purely Yakut way of life has developed; it is here that it has been studied most thoroughly, particularly on the Amga-Lena plateau. The third, considerably smaller group of Yakuts is to be found in the region of Olekminsk. The Yakuts of this group are more Russified, and their way of life (though not their language) has become closer to the Russian. And, finally the last group, the smallest but most widely spread, is the population of the northern regions of Yakutiya, the basins of the Kolyma, Indigirka, Yana, Olenek and Anabar Rivers.

The northern Yakuts are distinguished by a completely original cultural way of life: in this respect they are closer to the smaller hunting-fishing peoples of the North, the Tungus and Yukagirs, than their southern fellow tribesmen. These northern Yakuts are even, here and there, known as Tungus (for example, on the upper reaches of the Olenek and Anabar), although in language they are Yakuts and call themselves Sakha.

In language the Yakuts are monolithic. There are no dialects, there are only slight regional differences; for example, in the southern part, the Amga-Lena plateau, there is akan'ye [pronunciation of an unstressed "o" as "a"] and in the north and on the Vilyuy there is okan'ye [pronunciation of the unstressed "o" as "o"].

The earliest history of the Yakut district has become known only during the last few years through archeological research, chiefly through the efforts of A. P. Okladnikov. Paleolithic campsites have been found on the Upper and Middle Lena. During the Neolithic man already inhabited the entire course of the Lena, probably together with its tributaries and other Yakutiyan rivers. The neolithic tribes led the seminomadic life of hunters and fishermen. Even then there were signs of economic and cultural ties between the population of the Lena district and the more southern, easterly and western regions of Siberia. These ties became stronger during the Bronze Age. It was even recently widely believed in science that the population of Yakutiya was itself never able to work bronze, and that it obtained bronze objects from the Baykal regions and the Upper Yenisey. It has now been proved (by Okladnikov) that bronze was worked in Yakutiya itself, and, moreover, that the population carried on lively exchange with the tribes of southern Siberia, from whom they first learned about bronze.

Were these ancient tribes of the Lena district the ancestors of the present-day Yakuts? The problem of the origin of the Yakut people is one of the most complicated ones in the history of the Siberian peoples. It has a long history of its own, in fact. But until recently the solution was sought in an entirely different way; it was assumed that in origin the Yakuts were

55:Popov E-5 (no date) 1964 RV2 Yakut RV2
Dolgan

THE DOLGANS

A. A. POPOV

General Information

The Dolgans comprise the basic population of the Taymyr National Okrug. At the present time the Dolgans speak a particular dialect of the Yakut language. They stem from groups of different origin. The nucleus of the Dolgans was made up of 4 clan groups of Tungusic origin—the Dolgans, Edzhens, Karyntuos and Dongots.

The Dolgans call themselves Dulgaan. This name, which is the name of one of the clan groups, was extended to cover all Dolgans in the 19th century, although, many of them still called themselves until recently by the name of the group to which they belonged. Hence they previously did not have any common name for themselves. In the Noril'sk region some Dolgans called themselves tya kisite (which means "man of the forest" in Yakut) or tege (meaning "tribe" or "people" in Evenk). The Dolgans sometimes used the name Tungus but distinguished themselves from the local Evenks in the Taymyr and the Evenk National Okrugs. They do not consider themselves Yakuts and are ethnologically distinct from the latter.

The number of Dolgans was 1224 in 1897, and 1445 in 1926–27. From the beginning of the 20th century, in addition to the "true" Dolgans, this nationality also included other Yakutized groups (so-called tundra peasants and local Evenks) as well as some of the Yakuts living in the same region. In actual fact the entire indigenous population of the Avamskiy and Khatangskiy Rayons, with the exception of the Nganasans and the Evenks living south of the Kheta River and its sources, and the entire indigenous population of the Noril'sk-Pyasina Rural Soviet of the Dudinskiy Rayon in the Taymyr National Okrug can be considered Dolgans. Small groups of Dolgans also live on the Yenisey in the Dudinskiy and Ust'-Yeniseyskiy Rayons.

Before the Revolution the Dolgans formed the following administrative "clans" headed by clan elders or "princelings:" Dolgan-Yenisey (Dolgan proper), Dolgan-Tungus (Dongot), Zhigan-Tungus (Edzhen) and Boganid-Tungus (Karyntuo). The Yakuts who merged with the Dolgans formed the Lower Tundra "Clan" Administration, and to some extent became part of the Betu (Chordu) and other naslegs.

The Dolgan language is a dialect of Yakut and contains Evenk words. The closeness of the Dolgan dialect to the Yakut language decreases as we move from east to west.

According to Russian sources, in the 17th century the territory settled by the present-day Dolgans was occupied by ancestors of the Nganasans. The above-mentioned groups, which later formed the core of the Dolgan people, lived at that time in regions comparatively far removed from the Taymyr: the Dolgan group occupied regions near the mouth of the Vilyuy

and Muna on the Lena; the Edzhen group lived on the lower reaches and the Dongot group on the upper reaches of the Olenek. The ancestors of the Karyntuo probably also lived on the Olenek.

Clans with the name Dolgan and Edyan (Edzhen) were commonly found among the Evens and Evenks. For example, Dolgan clans are known in the regions of the Anadyr' and Gizhiga, on the Kamchatka and Okhotsk coast; Edzhen clans are known in the Aldan Basin, around the Ayan on the Okhotsk coast, and so on.

During the 18th century the ancestors of the present-day Dolgans migrated to the northwest, the Dolgan groups moving to the rivers Popigay and Khatanga, the Dongot and Edzhens to the Noril'sk Lakes region, and the Karyntuo to the Boganida River basin. Those left on the Lena became part of the local Yakut naslegs as separate clans.

The first Yakut settlers appeared at the end of the 17th century in the Khatanga Basin on the river Kheta, and from then on the influx continued to increase. In the 18th century these Yakuts formed into the Lower Tundra Yakut Volost.

Even before the Yakuts—at the beginning of the first half of the 17th century—the rivers Pyasina, Dudypta, Boganida, Kheta, and Khatanga were settled by Russian hunters and trappers who founded the ancient Russian population of these places, subsequently known as tundra peasants. They were chiefly concerned with fishing, and to a lesser extent with hunting. It was from them in particular that the Dolgans and Nganasans learned to set pitfall traps for the polar fox. The influence of their Russian neighbors has long been evident in the dwellings and everyday life of the Dolgans, that is to say, during the migration to the Taymyr.

During the 18th and 19th centuries the gap between the culture and everyday life of the different groups of the population in this territory began to narrow. The Yakut language became predominant and was absorbed not only by originally Tungus groups, but also by a large number of tundra peasants. Intermarriage swept away the former barriers between the Evenks, Yakuts and Russians to an ever greater extent.

The system of tsarist administration was no different here from what existed in any other part of Northern Siberia. The Dolgans, Yakuts and Evenks had to pay the fur-tax as "natives" and formed "clans" headed by princelings, while the tundra peasants were forced to pay a poll tax, were formed into a "community" and headed by an elder. People living many hundreds of kilometers away from the nearest centers were economically dependent on the merchants who monopolized supplies to the region, bought up all the furs, and cruelly exploited the population.

Economy and Everyday Life

The main occupations of the Dolgans of the past were reindeer-breeding, hunting, and, in certain regions, fishing. Until quite recently the Dolgans were still leading a nomadic life. Their nomadizing was basically of two types. In the region of the Noril'sk Lakes and in the basin of the Popigay, they retained a more archaic system of nomadizing and did not leave, generally speaking, the forest-tundra belt, but kept to the forest-covered river valleys in the winter, and wandered back to the bare steppes for the summer. The winter camps of other groups of Dolgans stretched along the forest-tundra belt from Lake Pyasino to the lower reaches of the Popigay. These were typical "edge-of-the-forest" dwellers. The winter was spent in the forest-tundra with slight deviations south of the northern boundary of the forest vegetation, while the summer was passed in the tundra,